

[F]

7.

NOT POPERY, BUT THE Protestant Religion The Support of the CROWN.

Confirmed out of the Mouth of that Blessed Martyr King *CHARLES I.* of Pious Memory.

With other of his Sayings and Instructions concerning both Religion and Government, worthy to be seriously considered by all *PROTESTANTS*.

IF the Soul of the Blessed Martyr, from his Mansion of Bliss and Glory, could look down and behold a part of himself embracing a Religion so much averse to his Royal Judgment, and Pious Mind, and so contradictory to what he professed and laid his Life down for; and which truly entitles him to Martyrdom, it could not but wonder at least, if not grieve (might such Passion be admitted to Celestial Spirits) to behold the danger of introducing a Religion into these Protestant Kingdoms, that will infallibly overthrow that Church and Government he so highly prized; and in effect, make him an Heretick, in dying for a false Religion: But we doubt not, as that Holy Royal Martyr is employed in more beatifick Visions, and sees not what in his Life time he would scarce ever have believed from any Prophet or Oracle: He is not concerned with our Troubles; yet we think it not unnecessary, that this Holy Martyr's Words should never be forgotten, or sleep in oblivion, who was so great and zealous an Assertor of the Protestant Cause; and that they may even stare those in the Face that are most concerned, and appear before them in most indelible Characters, never to be blotted out of the Memories of all Protestants; and whose Judgment therein ought to be most sacred, especially to his own Issue, since his Sacred Life was laid down, and his Royal Blood shed for that Cause which is almost now abandoned and forsaken; and which depends only on the Life of our now Sacred Sovereign, whom the God of Heaven preserve for the Peace of these Nations. *Amen.*

In his late Majesty's Speech to both Houses, on Feb. the 3d, 1640, about the Papists, he says, *I take in good part your Care of the true Religion established in this Kingdom, from which I will never depart—It is against my mind, that Popery or Superstition should any way increase within*

within this Kingdom, and I will restrain the same by causing the Laws to be put in Execution. I am resolved to provide against Jesuites and Papists, by setting forth a Proclamation with all speed to command them to depart the Kingdom within one moneth, of which if they fail, or shall return, then they shall be proceeded against according to the Laws.

Likewise in his Speech to the Knights, Gentry and Freeholders of the County of Lincoln at Lincoln, July 15. 1642. He thus expresses himself, I assure you upon the Faith and Honour of a Christian King, I will be always tender of anything that may advance the true Protestant Religion, &c. this Blessed Martyr mock'd not at the word True Protestant, it is his, though now ridicul'd, Here mark his Solemn Protestation made at the Head of his Army, Sept. 19. 1642. I do promise in the presence of Almighty God, and as I hope for his blessing and protection, that I will to the utmost of my power, defend and maintain the True Reformed Protestant Religion, established in the Church of England, and by the Grace of God in the same will live and die. I desire to govern by the known Laws of the Land, and that the Liberty and Property of the Subject, may be by them preserved with the same care as my own just Rights, &c. And I do solemnly and faithfully promise in the sight of God, to maintain the just Privileges and freedom of Parliament, and to govern by the known Laws of the Land, &c. And again, in his Speech to the Lords and Commons at Oxford, Apr. 26. 1644. He hath these words towards the close of his Speech — And he affirmed that there is no profession on which I have made for the defence and maintenance of our Religion, Laws and Liberties, which I will not inviolably observe.

But his Protestation made at Christ Church in Oxford 1643 just before his receiving the holy Eucharist, for being then about to receive the Sacrament at the hands of the Lord Archbishop of Armagh, rising up from his Knees, and beckning to the Archbishop to forbear a little, he made this Solemn Protestation which ought never to be forgot.

My Lord, I espy here many resolved Protestants, who may declare to the World the resolution I now make. I have to the utmost of my power prepared my Soul to become a worthy receiver, and may I so receive comfort by the Blessed Sacrament, as I do intend the Establishment of the truly Reformed Protestant Religion, as it stood in its Beauty in the happy days of Queen Elizabeth, without any connivance at Popery, and may this Sacrament be my Damnation, if my Heart, does not joyn with my Lips in this Protestation.

And yet there were those who would have this King a Papist, but they were only such of themselves, as endeavoured to make him odious to his People, and as a Priest lately in Ireland, who brag'd that our now Sovereign was of the Romish Religion, for which he was fined 200*l.* at the Assizes, and lies in Gaol to this day. But by this Protestation the World may judge how far this good King was from enduring the Romish Religion in his Kingdom.

And again in his Letter to the Judges to be Published in their Circuits, July 4. 1642. He gives them a Charge, That they take care by all the best means to suppress Popery in all the Counties, by putting the Laws against them in Execution, &c. And further bids them assure his good Subjects on the Word of a King, who called God to Witness, That He was resolved with Gods assistance constantly to maintain the True Protestant Religion, &c.

In his private Letters to the Queen, with whom he would not dissemble, he tells her in several places, that he will never quit his Religion, but remain constant to the maintaining Episcopacy.

In his Instructions to his Commissions for the Treaty at Uxbridge, He declares to them, That he cannot yield to change the Government of the Church, being bound thereto by His Coronation Oath, and that they must do nothing to change or lessen the dependency of

of the Clergy on the Crown entirely, without which it will scarce sit fast upon the King's Head: So that Popery absolutely overthrows this, when the Clergy depends on the Pope altogether, and nothing on the Crown.

How well also His Late Majesty argued for Episcopacy as the only true Religion, and most agreeable to the Word of God, may be seen by His Learned Papers which we shall not mention, and as he lived so he dyed, in the same Constancy of asserting ad maintaining of the same Protestant Religion; for being on the Scaffold, and about to seal to his last words with his blood, He says, *My Conscience in Religion is very well known to all the World, and therefore I declare before you all, That I die a Christian according to the Profession of the Church of England, as I found it left to me by my Father, &c.*

In his first Paper to Mr. Hindrson He declares how he was, by his Father King James, whom none could call in question in the particular of Religion, brought up in the right Religion (not Popery, mark that) and that he had laid in him the grounds of Christianity, in which he had continued to that day; and that nothing made him reverence the Church of England more than that its Reformation was effected neither with Multitude or with Tumult, but legally and orderly, and by such who had only the Reforming Power.

And as he had been well instructed and settled in the True Protestant Religion himself, so he endeavoured to instruct and fix his Children, as the Relation under the Lady Elizabeth's own hand testifies, being some of his last words to her, to ground her against Popery, recommending to her reading for that end, Bishop Andrews's Sermons, Hooker's Ecclesiastical Policy, and Bishop Laud's Book against Fisher. And thus he instructed his Son our now Dread Sovereign, in his Icon Basilicon: *Above all, says he, I would have you well grounded and settled in your Religion, that of the Church of England, in which you have been educated, &c.* And again, *I charge you to persevere in it, as coming nearest to Gods Word for Doctrine, and to the Primitive Examples for Government, &c.* And a little after, *Your Fixation in matters of Religion will not be more necessary for your Souls than your Kingdoms Peace, when God shall bring you to them.* And in the same Advice laid down to his Son, he proceeds after this manner—*If you never see my Face again, I require and entreat you, as your Father and your King, that you never suffer your heart to receive the least check against, or dissatisfaction from the true Religion, established in the Church of England, I tell you I have try'd it, and after much search, and many disputes, have concluded it to be the best in the World, &c.*

And not only as to Religion did this Blessed King and Martyr give instructions to the Prince his Son, now our Sovereign; but also in other matters of Government, worthy to be Recorded in Letter of Gold, and which no doubt are fixed deeply in His Majesties Memory, and will not be forgotten by him; among the many others he advises him and says, *Never repose so much upon any Mans single Council, Fidelity and Discretion, in managing Affairs of the first Magnitude (that is matters of Religion and Justice) as to create in your self, or others a diffidence of the Judgment, which is likely to be always more Constant and Impartial to the Interests of your Crown and Kingdom than any mans.* Next, beware of exasperating any Factions, by the crosness and asperity of some mens Passions, Humors, or private Opinions, employed by you, grounded only upon the differences in lesser matters, which are but the Skirts and Suburbs of Religion. Wherein a charitable connivance, and Christian Toleration, often dissipates their strength, whom rougher opposition fortifies, and puts the despised and oppressed Party into such Combinations as may most enable them to get a full Revenge on those they count their Persecutors, who are commonly assisted by that vulgar Consideration which attends all that are said to suffer under the Notion of Religion. Always keep up solid Piety, and those Fundamental Truths, which mend both hearts and Lives of Men with impartial favour and Justice. Take heed that the outward Circumstances and Formalities of Religion devour not all,

or the best encouragements of Learning, Industry and Piety, but with an equal eye and impartial hand, distribute favours and rewards to all men, as you find them for their real goodness, both in abilities and fidelity, worthy and capable of them. This will be sure to gain you the hearts of the best, and the most too, who though they be not good themselves, yet are glad to see the severer ways of Virtue, at any time, sweetned by Temporal Rewards. I would not have you to entertain any aversion or dislike of Parliaments; which in their right Constitution with Freedom and Honour, will never injure or diminish your Greatness, but will rather be as interchangings of Love, Loyalty and Confidence between a Prince and his People.

Thus we see on what Pious Foundations of both Religion and Justice, this King built his Policies; the Protestant Religion he esteemed his Glory, and the Prop of the English Crown; Parliaments, the Peoples Love, Liberties and Properties, he esteemed his Chief Support; and a wrong to them an injury to his own Right. Popery he held absolutely inconsistent with the Constitution of this Realm, and no doubt did never expect, that one out of his Loines, who was Martyr'd for the Protestant Cause, and the Church of England, should ever declare for the Church of Rome, be a Professor of it, and give hopes to the Papists of setting up their Authority and Dominions in these Kingdoms.

F I N I S.

London, Printed for L. C.